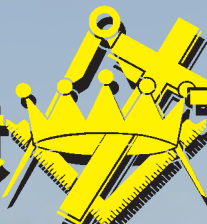


Knight Templar



VOLUME LXV

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NUMBER 6



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Contents

Grand Master's Message

Grand Master Jeffrey N. Nelson 4

Leading During Difficult Times

Sir Knight Richard Jernigan 7

The Purpose of the Knights Templar

Sir Knight James A. Marples..... 11

Jesus' Resurrection and Ascension Truths

Reverend Sir Knight J. B. Morris..... 13

Reading 7 Habits of Highly Effective People with a Freemason's Perspective

Sir Knight Michael Feld 21

The Battle Of Lepanto

Sir Knight James A. Marples..... 29

Features

The Knights Templar Holy Land Pilgrimage.....5, 15

Prelate's Apartment 6

Beauceant News..... 9

Recipients of the Membership Jewel 10

In Memoriam 12

The Knights Templar Eye Foundation 16, 17, 20

Grand Commandery Supplement..... 18

Knights at the Bookshelf..... 34

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Jeffrey N. Nelson
Grand Master

Michael Burke Johnson
Deputy Grand Master and Publisher
Box 575
121 Bobs Creek Rd.
Crowheart, WY 82512

**Address changes or corrections
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Lawrence E. Tucker
Grand Recorder

Grand Encampment Office
5909 West Loop South, Suite 495
Bellaire, TX 77401-2402
Phone: (713) 349-8700
Fax: (713) 349-8710
E-mail: larry@gektusa.org

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John L. Palmer
Managing Editor

Post Office Box 566
Nolensville, TN 37135-0566
Phone: (615) 283-8477
Fax: (615) 283-8476
E-mail: ktmagazine@comcast.net

**Cover photo of the ruins of a
pagan temple in Petra, Jordan
was taken by the editor.**

Grand Encampment web site: www.knightstemplar.org
www.knightstemplar.org/KnightTemplar/archive

Grand Master's Message



One of the principal programs sponsored by the Grand Encampment is the York Rite Leadership Program. The Grand Encampment officers believe that the best way to secure the future of the Grand Encampment is to identify and train the next generation of Templar leaders. This program has evolved from a one-hour segment during the Department Conference program to three distinct eight hour courses.

Leadership 101 explores general leadership concepts; Leadership 202 refines those concepts; and the most recent addition, Leadership 401, emphasizes the development of communication skills. Our belief is that one must be an effective communicator in order to be a successful leader. Although the Grand Encampment has made a tremendous investment in this program, we do not charge tuition for attendance. We want to make this program as accessible to as many students as possible. The only cost to the participant is transportation, lodging, meals, and registration at the Department Conference where the course is offered. One does not need to be a current Templar or York Rite member to participate.

We believe that the courses are equivalent to those offered by Fortune 500 companies. The reviews and course evaluations have been uniformly positive. However, we are continuing to refine and add enhancements to the program. In addition to the communication skills component, we are considering a coaching and mentoring element and also no longer require that a potential student be nominated or referred for the course. Leadership development is a continuous process, and all of us can benefit by continuing leadership education. Although the course is open to anyone, newer members are especially encouraged to participate in the program.

As noted, the program is offered at the eight United States Department Conferences. The schedule of conferences is on the Grand Encampment's website. You are not required or restricted to attending the program in your "home" department but are welcome to attend the one that best fits your schedule. For more information or to enroll, please send your name, address, phone number, and email address to the York Rite Leadership Program Administrator at ysl@yorkriteleadership.org.



Courteously,
Jeffrey N. Nelson, GCT
Grand Master



KNIGHTS TEMPLAR HOLY LAND PILGRIMAGE

Registration for the 2019 IN THE FOOTSTEPS OF JESUS PILGRIMAGE is officially closed. We have reached our limit of fifty participants. We already have several people on a waiting list.

Looking ahead, do consider these two upcoming options:

KNIGHT TEMPLAR HOLY LAND PILGRIMAGE FOR SENIORS 2020 (and those with mild mobility issues) This pilgrimage is designed for those who may not be able to handle the aggressive itinerary of the "Footsteps" pilgrimage. The schedule is modified to involve not as much walking and climbing (although there is still some). The SENIORS pilgrimage is also open to Sir Knights, their ladies, friends, and guests. Each person is responsible for his own fees and expenses related to the pilgrimage. We are not able to accommodate significant mobility issues or wheelchairs.

The KNIGHTS TEMPLAR HOLY LAND PILGRIMAGE FOR SENIORS is scheduled in mid-November on every fourth even numbered year or more often if interest warrants. The tentative dates for 2020 are November 9 – 19. Please access the Knights Templar Holy Land Pilgrimage website available through the Grand Encampment site (<http://www.knightstemplar.org>) for further information on deposits, itinerary, and registration forms.

IN THE FOOTSTEPS OF JESUS HOLY LAND PILGRIMAGE 2021 for Sir Knights, their ladies, friends, and guests is open to anyone. Each person is responsible for his own fees and expenses related to the pilgrimage. This pilgrimage is an eleven day program that covers as much ground as possible in the touring days (we average 5 – 7 miles of walking many days, often uphill or up steps and on uneven surfaces).

The IN THE FOOTSTEPS OF JESUS HOLY LAND PILGRIMAGE is scheduled in mid-November on each odd numbered year. Tentative dates for 2021 - November 8 - 18.

Please access the Knights Templar Holy Land Pilgrimage website available through the Grand Encampment site (<http://www.knightstemplar.org>) for further information on deposits, itinerary, and registration forms.

Prelate's Apartment

by

Reverend Arthur F. Hebbeler, III,
right eminent grand prelate of the Grand Encampment

"Yet now I urge you to take heart, for there will be no loss of life among you, but only of the ship. For this very night there stood before me an angel of the God to whom I belong and whom I worship, and he said, 'Do not be afraid, Paul; you must stand before Caesar. And behold, God has granted you all those who sail with you.' So take heart, men, for I have faith in God that it will be exactly as I have been told." (Acts 27:22-25, English Standard Version)

The seas were rough, and the passengers and crew were worried. Earlier in the journey, Paul had admonished the captain not to set sail, for the ship and crew were doomed. Now, in the midst of the looming disaster, Paul brings words that echoed words of Jonah, identifying himself as belonging to God and telling of an angelic message of reassurance. Paul's earlier fears were unfounded, and they would be safe, even if the ship itself were to be lost.

"Do not be afraid." Or, as it appears in other translations, "Fear not, Paul." Have faith and do not fear what is to come. Now, I certainly want to say that there are times where fear may be a good and proper thing, but Paul reminds us that with faith, we have nothing to fear, because with faith, we are accompanied by the God to whom we belong, and when we are with God, what *really* is there to fear?

As I said in the Western States Easter Observance sermon, fear, doubt, and skepticism are not the opposite of faith, but a *part* of faith.

Faith is not knowledge, but belief. Paul didn't fear what was to come, because he knew with whom he was traveling, and in whom he had placed his trust. We know what is to come, because Christ has told us, just as He told his disciples, and Paul told his followers.

Therefore, fear not, dear friends, when doubt or skepticism enter your mind. Fear not when the thought of your own salvation brings concern. Fear not, for God who created you and made you His own in your baptism gives you all of the assurance you need.



Leading During Difficult Times

By

Sir Knight Richard Jernigan

I give a talk to my company's sales force concerning how to lead an organization or agency during difficult, uncertain, and rapidly changing times. Although this talk is centered on leading an organization or agency, I think the concepts have meaning to the individual Mason and especially the Masonic fraternity as an organization.

Our society and our fraternity are going through difficult times. In society, many families are finding it hard to pay their bills, and our moral standards seemed to have slipped. Christianity and its sacred traditions are under attack, government is expanding at an ever-increasing rate, and terrorism still looms as an ever-present reminder of the dangers and uncertainty of our times. We are all aware of the changing and difficult times our Fraternity faces. Membership has been the focus of every new group of leaders in our organization since I joined in 1994. Our membership has aged to a point where we are not adding new members quickly enough to keep up with deaths; young men are more and more distracted with important family matters to the detriment of self-growth and improvement; and with fewer and fewer numbers, our financial situation has reached a critical state for many local Lodges and Commanderies. These are but a few of the problems we face.

During uncertain or difficult times, we should always remember a very simple but often overlooked certainty, clarity overcomes chaos. Clarity of mis-

sion, clarity of purpose, clarity in what you are trying to do is the surest way to steer yourself through difficult days. Falling back upon the clear-cut mission of your group helps guide you through muddy waters.

Every organization, every individual Mason has at their core a mission or a reason for being. During uncertain times we need to rely upon those core principles and values and bring them to the forefront of our lives. There was a time when all you had, all your organization had, was an idea. There was nothing else, no plans, no goals, no projects, nothing, just the vision of what you wanted to accomplish. Over time you developed functions, you developed practices and programs to achieve that goal, to fulfill that mission. Some of these plans took on a life of their own and often are mistaken for the mission or vision of the person or organization. This is something we should strive to avoid. Never confuse plans with the mission; plans change, mission stays the same. You see, plans are simply the way to go about accomplishing the mission. If a plan fails (they often will) this does not mean you have a bad vision and should give up on your goal. It only means you had a bad plan. It happens. Try another plan, and keep going. Fall in love with your mission, only be infatuated with your plans. You don't die on the hill of your plans, you die on the mountain of your vision.

Freemasonry has a mission; it has a vision, to make good men better. We need

to examine all our functions, programs, and practices and to see if they are helping to achieve the mission of our organization. If they are not, discontinue them. If they are, enhance them. In other terms, we need to stop doing things that only distract from our mission and that do not contribute to it and to focus our energy on those things that help accomplish the mission. This is not easy to do. We often fall into the trap of “we have always done it this way.” If you find yourself locked into a single method of doing things the same as you always have, try this to break that way of thinking. Write down ten reasons why what you are doing is the wrong way to do it. You will have to think hard, but force yourself to come up with at least ten reasons. This practice will help you view problems from another perspective.

You individually had a mission when you joined Masonry. I don’t know what that mission was, but I hope it is still your mission. You need to examine what you are doing in Masonry. Are you still on the path to achieving your mission? Are you still travelling on the road you set out upon in trying to better yourself, trying to better understand your relationship with the Creator and your fellow man? If not, what can you do to return to those principles you sought to improve in yourself? Are the things you are doing within and without the Fraternity helping you achieve those ideals and goals you set for yourself? Are you doing things that only distract from helping you achieve your vision? What would happen if you

stopped doing those things that only distract? What would you lose? What would you gain if you changed one thing about your Masonic life that helped you move back on track to achieving your goal? Every change has consequences. Every change, even good ones, comes with some loss. Be sure you understand what that loss is before you implement the change. Every change has gains. Be sure you understand what you stand to gain by making a change.

When times are chaotic, those principles, those morals, those core values you find in the teachings of our fraternity are an excellent place to return to. They are simple, they are straightforward, and they can guide you through the worst this world can throw at you.

All you need is the courage and the discipline to live those values, to practice each day the lessons you’ve learned on your journey. There is an old saying I call the four D’s; “discipline, not desire determines your destiny.” You may desire to be a good man and true, but if you do not have the discipline to put into your everyday life the guideposts of this moral fraternity then it will remain just that; a desire and never become your destiny.

Sir Knight Richard R. Jernigan is a past commander of Worth Commandery 19, Fort Worth, Texas, and grand captain general of the Grand Commandery of Texas. He can be contacted at ricjernigan@gmail.com.

We publish letters and articles from a variety of sources and points of view. The opinions expressed in these articles do not necessarily reflect the opinions or policy of the Grand Encampment, the *Knight Templar* magazine, or the Editorial Review Board.



Beauceant News

Be Aware of the Money You spend! Collect “E” and “F” Dollars for: Knights Templar Eye Foundation!

Ms. Kimberly J. Burnett
Supreme Worthy President
Social Order of the Beauceant

As we go about our everyday lives, many of us think nothing of spending money on specialty coffees, teas, smoothies, power aid drinks, and sodas. Many of these drinks cost \$3.00, \$4.00, \$5.00, or more. We spend money on trinkets, gadgets, and sports memorabilia without a second thought. So why do we hesitate to give money to charities like the Knights Templar Eye Foundation? Why do we give our money to these corporations when the Knights Templar Eye Foundation and other charities are much more worthy of receiving our money?

Do we feel that we aren't getting anything in return for our money? Oh, but we are!

The Knights Templar Eye Foundation provides grants for research on issues dealing with vision. Many of these grants have led to great breakthroughs in treatments of eye diseases. The Knights Templar Eye Foundation also has programs like Eye Care America and Eye Care for Seniors. Many can benefit from these programs to obtain free eye examinations for qualifying individuals – even us! I have directed seniors in my area to the Knights Templar Eye Foundation to obtain these free eye exams. The Knights Templar Eye Foundation also sponsors the American Academy of Ophthalmology ONE Network, an extensive online library for doctors to obtain the latest updates in eye diseases and treatments, allowing our doctors to stay current in their field. Thus, we all benefit from this knowledge!

The Social Order of the Beauceant is honored to assist the Knights Templar in supporting this great humanitarian project. I am suggesting that all the members collect dollar bills that have an “E” or an “F” (for Eye Foundation) in the seal next to the picture of George Washington. They should then turn these dollars in to their Assembly for addition to our annual contributions.

I challenge everyone to increase their donations to the Knights Templar Eye Foundation! This is a way to collect additional funds for this worthwhile project. In this way, we may become aware of the money we spend and the money we receive. Tell your family, friends, and acquaintances of this “game.” Many of them may donate money just for fun!

Grand Encampment

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Albia, IA
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1179-1185 Timothy James Henwood
Hugh de Payens Commandery 1
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1187 Harry S. May, III
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The Purpose of the Knights Templar

By

Sir Knight James A. Marples

Most readers of the *Knight Templar* magazine are themselves Templars; however, I thought it would be a useful exercise to re-examine the purpose of the Knights Templar. This article is not meant to be all-encompassing but concise enough so that we can easily explain it to friends, family, and even the non-Mason who may ask us about our origins and purpose.

The Knights Templar had the official name of "The Poor Fellow-Soldiers of Christ and of the Temple of Solomon." The order was founded around the year 1118 and was a Catholic military order. It was even recognized as honorable by the papal bull, *Omne Datum Optimum*, of The Holy See in the year 1139.

Its original role was the protection of Christian pilgrims visiting the Holy Land. Its duties were later expanded to include defending the Crusader states, and the Knights became highly skilled warriors. The Templars also developed financial techniques for pilgrims to transmit money along their journey. In many respects, the Templars developed what amounts to our earliest form of bank checks. They oversaw huge tracts of land, and sometimes various Popes of the Catholic Church bestowed ownership of land tracts to the Knights. Over a period of time, they grew from a mere nine men who were the order's founders to a sizeable membership of roughly 20,000 men, in various Commanderies and Preceptories which were scattered in diverse places from

Jerusalem to England and into virtually every country in between, as well as other territories and islands, especially in the Mediterranean, including Malta.

The Knights Templar were closely tied to another Catholic military order, The Sovereign Military and Hospitaller Order of Saint John of Jerusalem, of Rhodes and of Malta. The English Masonic order of Malta, which is very similar in style, but has no official ties of amity, is called "The United Religious, Military, and Masonic Order of The Temple and of Saint John of Jerusalem, Palestine, Rhodes, and of Malta of England and Wales and its Provinces Overseas." Our American branch comes under the auspices of The Grand Encampment of Knights Templar of the United States of America, but its nomenclature is almost identical to the British system, with some exceptions.

In ancient times, the first grand master of the Knights Templar was Hugh de Payens, and according to history books, the last (acknowledged) grand master of the ancient Knights Templar was Jacques or Anglicized "James" de Molay who was burned at the stake on the 18th of March 1314. There are scholars, both Masonic and non-Masonic, who agree that there were grand masters who came after de-Molay. It depends on which historical theory you choose to believe. I believe that the order survived, and that some of the surviving knights fled to diverse places such as Scotland and Portugal. I also believe that our modern Masonic order of Knights Templar is just as legiti-

mate a successor as “The Order of Christ” is in Portugal.

The mission of the order has not changed. The order’s purpose at the beginning and even now is to take good men and make them motivated and dedicated to “support and defend the Christian religion.” I do not want to get hung-up in semantics. We should not do any deep litmus tests beyond the basics. I am a Christian, and I want to support and defend anyone who has a similar mindset of protecting the religion. We are all sinners, and I am not wanting to quibble over which denomination is the best. We are meant to be followers of Jesus Christ. I leave it to the conscience of every member to judge his devotion accordingly. I think that this is the main thrust and that we should cherish it. I tend to spurn and avoid the silly conspiracy theories, the mystery, and the intrigue, and I especially avoid unfounded speculation about the so-called Holy Grail. I think that is better left to movies who openly do disclaimers that such

Archived issues of the Knight Templar magazine can be accessed on the web at <http://www.knightstemplar.org/>. Then click on the button “Knight Templar” at the bottom of the page and select “Archives.” The archives include an index.



The Assistant Editor at work.

novels are fictionalized and presented purely for dramatic plots rather than genuine history.

Let each of us, as a Knight Templar, become more informed on the core precepts of our order. I am perfectly content if some members have added theories, deeper histories, or expanded nuances that go beyond this thin yet fairly comprehensive history in a nutshell. The point is, let us be good moral men. Let us strive to promote, protect, and preserve the Christian religion, but let us also reach out to Masons and non-Masons with a friendly smile and show our order’s virtuous tenets by the example we present to the world. The spirit of the ancient Knights lives through us. Each of us, by our own actions, must exemplify the old saying: “Chivalry isn’t dead.” So Mote It be.

Sir Knight James Marples is a life member of Mt. Olivet Commandery 12 in Wichita, Kansas, and currently resides in Texas. He can be contacted at rosehillks@yahoo.com or 1300 Greenbriar Drive, Longview, TX 75604.

IN MEMORIAM



Gerald Lee Ogle
Nevada

Grand Commander 2008
Born: October 17, 1936
Died: February 25, 2019

Jesus' Resurrection and Ascension Truths

By

Reverend Sir Knight J. B. Morris

What were the truths in Jesus' resurrection and ascension? Jesus' assignment from his Father was not finished, so he was raised from the grave to "fine tune" the rest of his mission on earth as revealed in Luke 24:1-12, Matthew 28:1-7, Mark 16:1-8, and John 20:1-9. We need to know the truths in Jesus' resurrection and ascension. Let us take a look at some of these truths.

Jesus offers us peace when we are troubled. Jesus appeared before His troubled disciples in an upper room for the first truth, after the resurrection. He said to his disciples "peace to you." When you are confronted with problems, Jesus offers His peace. Peace is not the absence of conflict. It is the reassurance that the Lord is always with you. Jesus offers us wisdom when we are lost. Thinking Jesus was dead, the disciples felt that the life they had known was over. They were hiding in fear of the Roman authorities. Jesus appeared before his disciples. He redirected their lives, giving them guidance. If you have lost your reason for living, let Jesus fill you with His wisdom. His wisdom will give your life direction. It will take on new meaning as you live to honor His precious name. Jesus offers us power when we are powerless. Fearful that the government would take their lives, the disciples felt powerless. After Jesus appeared, He reminded them that they would do great things with the help of the Holy Spirit.

Forty days after Jesus' resurrection, knight templar

He took his disciples to Mount Olivet, just a mile east of Jerusalem. There, Jesus promised His followers that they would soon receive the Holy Spirit, and He instructed them to remain in Jerusalem until the Spirit (Pentecost) had come. As Jesus was lifted into Heaven, he told his disciples that he would be sending them a comforter, meaning the Holy Spirit.

God's spirit was given to us as revealed in Genesis 2:7, while Jesus indicated in Acts 1:8 that we can expect to "receive power when the promised Holy Spirit comes on you...." "The Spirit Himself bears witness with our spirit that we are children of God" Romans 8:16.

God sent his Son as a human to earth by the holy conception of Mary; now he is calling his Son home after his resurrection. Ascension is the passing of Jesus Christ from earth to heaven after time on earth. Jesus' Ascension has two major themes. The first is the enthronement of Christ and his power, and the other is his command to spread the gospel through the world. As Jesus prepared to leave his disciples, He offered them three things they would need to carry out their duties. First, Jesus gave them a promise of the power of the Holy Spirit to help in their calling. Second, Jesus gave them a purpose in being witnesses for the Lord. When the time comes, there will be power with a specific purpose. The disciples in 1 Thessalonians 5:2 were told by the two angels at the ascension to get to work and not stand there looking into the sky. Third, Jesus offered them

the time and means of preparation. Acts 1:14: "All the followers were constantly devoting themselves to prayer." The apostles' response to the encouragement of the angels' instruction to the promise of the Holy Spirit was immediate. We need to listen to Jesus Christ calling us to follow him and do his work. Are you listening?

Jesus is in heaven with His Father, waiting, and has made reservations for us, as revealed in John 14:2-3. His ascen-

sion marks the beginning of the time for us to communicate the message of Jesus' love and salvation for all, if we will only accept his gift of salvation.

The Reverend Sir Knight Dr. J.B. Morris is a member of Ascension Commandery 25, Tyler, Texas and East Texas 104, Carthage, Texas. His address is P. O. Box 216, Joinerville, TX 75658, and he can be contacted at jbwmorris@gmail.com.

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Knights Templar Holy Land Pilgrimage for Christian Ministers

In this program, the various state Grand Commanderies of Knights Templar sponsor Christian ministers on an expenses paid study pilgrimage in Israel for eleven days. We do not solicit applications. Local ministers are invited by individual Commanderies of Knights Templar to consider the possibility, and a nomination form is submitted. Each state has its own process for selection. Selection of sponsored ministers from each state must be registered by September 30. This is a fully packed itinerary and a physically aggressive program that involves from five to seven miles of walking many days, often uphill or up steps and on uneven surfaces.

The Knights Templar Holy Land Pilgrimage for Christian Ministers takes place in February of each year.

Tentative Future Dates

Group 1, February 3 – 13, 2020; Group 2, February 17 – 27, 2020.

It is not too early to begin planning for the 2020 Knights Templar Holy Land Pilgrimage for Christian ministers. Send donations and nomination forms to your state Committee on the Holy Land Pilgrimage or your grand recorder. Information, details, and forms are available via the Grand Encampment web site: <http://www.knightstemplar.org/>. Click on Holy Land Pilgrimage.



Pilgrimage group preparing for a devotional period in a private section of the Garden of Gethsemane.

Scientific Advisory Committee Meeting

PEDIATRIC OPHTHALMOLOGY GRANT REVIEW 2019

At an annual meeting held every March, officers and trustees of the Foundation come together with ten doctors specializing in pediatric ophthalmology from many leading hospitals and research institutions throughout the country to review the applications and recommend which applications, based on the merits of the proposal, should be funded with a grant.



We are pleased to report that this year we received thirty-seven career-starter research grant applications and twelve competitive renewal grant applications. Seventeen career starter grants and eight competitive renewal grants were recommended for funding by the committee, and all twenty-five were approved by the officers and trustees serving on the Scientific Advisory Committee. Officers and committee consists of Jeffrey N. Nelson, president, and trustee of the Foundation; Michael B. Johnson, chairman of the Committee, vice president, and trustee of the Foundation; David J. Kussman, member of the Committee, vice president and trustee of the Foundation; Jeffrey A. Bolstad, member of the Committee, vice president and trustee of the Foundation; Lawrence E. Tucker, member of the Committee, secretary and trustee of the Foundation, William J. Jones, member of the Committee, past president and trustee of the Foundation.



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General Supplement

The space on these two pages is provided by the *Knight Templar* magazine to be used by the Grand Commanderies to communicate with the individual Sir Knights in their jurisdictions on a monthly basis. From time to time and for various reasons, we fail to receive any material from the editor of the state supplement for a given month. When this happens, we take the opportunity to offer you the information below. – The Ed.





Ancient petroglyphs found in the desert at Wadi Rum. Photos by the editor.

Knights Templar Eye Foundation, Inc.

How to join the Grand Commander's or the Grand Master's Clubs

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Reading 7 Habits of Highly Effective People with a Freemason's Perspective

By

Sir Knight Michael Feld

The Grand Encampment of Knights Templar's leadership training program began by presenting me with a free copy of Stephen Covey's *The 7 Habits of Highly Effective People*. I had read this book almost two decades ago when I worked in a bookstore, and it was a best seller. The book was particularly popular within the business community at the time. Customers frequently purchased it because their company was using it as a training guide.

One of the significant things I learned working in the bookstore and speaking with customers was that reading the book and taking a class did not dramatically change most of the customers' lives. They were reading the book and taking the class because their superiors had told them to and not because they were seeking self-improvement. They had not chosen to read the book because of some internal initiation of a process. It was a task imposed upon them. Such imposition does not inspire, and it does not yield results.

This is not the fault of the leadership that urged them to read the book or the fault of the individual. Sometimes, leadership has to cast seeds and see what takes root. If the individual is not prepared internally, failure is imminent. If the individual is inspired and prepared internally, the seed may take root, and then it requires nourishment, guidance, and cultivation. This article is written for those who are inspired and prepared for the process of the York Rite Leadership

Program and may be asking "What does *The 7 Habits of Highly Effective People* have to do with Masonic Leadership?"

"Never were more excellent rules and useful maxims laid down than are inculcated in the several Masonic lectures." – Entered Apprentice lecture (Masons, 1993)

Let us examine *The 7 Habits of Highly Effective People* and see how many of these excellent rules and useful maxims we find repeated in this modern best-seller.

The first chapter "Inside-Out" immediately addresses something that Freemasons should recognize "The internal, and not the external, qualifications of a man are what Masonry regards." Covey addresses the difference between personality ethics and character ethics. Personality ethics emphasizes outward appearances and formalities. (Covey, 2013) Character ethics is familiar to Freemasons in the phrases "to become a true and faithful brother among us" and "to be good and true is the first lesson we are taught in Masonry." As you read the chapter "Inside-Out," allow yourself to see how the detail Covey provides matches up to some of the simple phrases in Masonic ritual. You will not only find a greater appreciation for *The 7 Habits of Highly Effective People* but also a deeper understanding of the lessons in our Masonic ritual.

Covey also discusses perception and paradigm shifts. He provides his own example, but Mark Masters may find a familiar lesson which we recognize from

an earlier and greater authority in Psalm 118:22 “The stone which the builders refused is become the head of the corner.”

Where Covey presents a picture of a woman (I will let you read the book and experience it for yourself in case you have not done so), the Mark Master degree presents us with a white stone. The lesson is the same.

Covey says that to attain a new level of thinking, we must use the inside-out approach and “start with the self.” This is the same lesson as is in Masonry. In the Entered Apprentice lecture, we are told that the compasses teach us to “circumscribe our desires and keep our passions in due bounds.” We are told that the point within the circle represents “an individual brother, the circle, the boundary line beyond which he is never to suffer his prejudices or passions to betray him.” Covey comes back to this “point within the circle” reference in a later chapter, although it may not be obvious at first view.



Covey presents the definition of a habit as the intersection between “knowledge, skills, and desire.” In Freemasonry, we would phrase this “wisdom, strength, and beauty.” Covey says

knowledge is “what to and why to,” skills is “how to,” and desire is “want to.” The Entered Apprentice Lecture says “wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings.” If we borrow from the Scottish Rite 4th degree of Secret Master, we can use the phrase “wisdom to contrive, strength to perform, and beauty to adorn your honorable labors.” The 4th degree also uses the words “To know, to will, to dare, and to be silent.” (Hoyos, 2008) My opinion here is that Covey’s use of “desire” (and I would refer back to “inspiration” or “initiation”) may provide a better explanation for a modern audience. When reading this chapter, there are several Masonic lessons you may find related to our explanations of the four cardinal virtues. By comparing Covey’s process presented to a modern audience with our traditional Masonic ritual, you may find some practical explanations of how our Masonic lessons can be put to use.

Habit 1 is “Be Proactive”

In Freemasonry, this begins with initiation as an Entered Apprentice. It is important to note that “initiation” means the beginning of process. Like a rocket “initiating a launch sequence,” the expectation is to launch a journey. Failure to launch is a failure of initiation. As a candidate in Freemasonry, you initiated your launch sequence. You may have been asked, “Do you solemnly declare, upon your honor, before these gentlemen that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the institution, a desire for knowledge, and a sincere wish of being serviceable to

your fellow creatures?”

As you read through the chapter of “Be Proactive” and Covey’s references to Victor Frankl’s *Man’s Search for Meaning*, think about the importance of free will in Freemasonry. The story of Victor Frankl’s experiences in a Nazi concentration camp make a reading of *Man’s Search for Meaning* a good investment in better understanding Covey’s writings and may prompt further study into Frankl’s Logotherapy, based on discovering the *Logos* (word, purpose, meaning).

Covey gives an example of language as reactive and proactive. In the reactive language, he presents a list of phrases such as “There’s nothing I can do” or “I cannot,” and in the proactive language he presents phrases such as “I will” and “I choose.” In the Fellowcraft degree, we are presented with the seven liberal arts and sciences which begin with the three steps: grammar, rhetoric, and logic (anciently, these three were called the *Trivium* and were established in Greek learning). Language is an important part of Masonic ritual, and as you read Covey’s writings about reactive and proactive language, consider it part of furthering your Fellowcraft education. For additional reading on the importance of language, you can find Cicero’s *Rhetorica: ad Herrenium* for free online and gain a greater understanding of the internal and external importance of the use of language. Also consider the symbolism of the tiler’s sword “to set a guard over our thoughts, a watch over our lips, and sentinel over our actions.”

Covey’s presentation of the “circle of influence and circle of concern” call us back to a review of the “point within a circle,” and the “while a Mason keeps himself circumscribed within their pre-knight templar

cepts” referenced earlier from the Entered Apprentice degree. Too often, Masons allow their passions and prejudices for concerns outside the Lodge to betray the good of the order.

While reading about the circle of concern and circle of influence, think of some examples of how what Covey writes parallels what we are taught in the Entered Apprentice degree and later in the Master Mason degree. Write your own observations about these two quotes, one from Covey and one from the Entered Apprentice lecture:

“At the very heart of our Circle of Influence is our ability to make and keep commitments and promises.” (Covey)

“Truth is a divine attribute and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry.” (Entered Apprentice lecture)

Habit 2 is “Begin with the End in Mind”

At the beginning of our journey in Freemasonry, the Entered Apprentice lecture teaches us the symbols of chalk, charcoal, and clay. Chalk, that we affect everything we come into contact with; charcoal, that when we are inspired from within, we can overcome the most difficult obstacles; and clay, that we are to be constantly employed in performing our duty and purpose. Finally, the lecture ends with the solemn reminder that when we are “called upon to pass through the dark valley of the shadow of death” we will return to the earth. “This admonishes us that from it we came, and unto it we must shortly return.”

The Master Mason lecture ends with the exhortation to “ever imitate the example” of “virtuous and amiable conduct,” “unfeigned piety to God,” and “in-

flexible fidelity to our trust” and charges us to “let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful...” When we read Covey’s use of the quote by Joseph Addison, we may consider that Masonic emblem from the Master Mason lecture:



For the York Rite Mason, the following degrees are worth reviewing immediately before or after reading “Habit 2: Begin with the End in Mind.”

In the Capitular degrees, review the degree of Most Excellent Master and then particularly the Royal Arch lecture. In the Cryptic degrees, review the degree of Royal Master. In the Templar orders, review the Order of the Temple.

Covey then asks us to consider what is at the center of our decision making? What are we?

When Covey gives the list of application suggestions for “Begin with the End in Mind,” for # 5, can you identify Masonic quotes and lessons to create your mission statement?

Habit 3 is “Put First Things First”

This is presented to us in Freemasonry in the Entered Apprentice working tool “the common gavel.” We are told that we are to divest “our hearts and consciences of all the vices and superfluities of life.” This short passage encapsulates the longer explanation Covey gives of putting first things first, which is to say “get rid of superfluous, the unnecessary.” Masonry teaches us time management by giving us our priorities in the symbol of the 24-inch gauge as the 24 hours in the day are divided into “eight hours for the service of God and a distressed worthy brother, eight for our usual vocations, and eight for refreshment and sleep.” How does Masonry’s 24 inch gauge fit into Covey’s Time Management Matrix?

Covey takes a good section of this chapter to cover “What it takes to say ‘No.’” In the Entered Apprentice Charge, the new Mason is told “although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry shall interfere with your necessary vocations; for these are on no account to be neglected.” Where do “necessary vocations” fit into Covey’s Time Management Matrix? Can you think of examples where leadership places expectations on Masons that violate what the Entered Apprentice was told in his charge? What are the results that Covey says come from violating this principle?

Can you identify any other examples in Masonic ritual where it is important to say “No?”

For Application Suggestion # 3, what are the duties and responsibilities of the officer positions in a Masonic organization you are leading or expect to lead in

the future?

The next section of the *7 Habits* can be found in the legend of the building of King Solomon's Temple. The public victories Covey refers to, again go back to a fundamental trust. Covey gives several examples of what he calls "an emotional bank account." He says that "self-mastery and self-discipline are the foundation of good relationships with others." Again, we come back to the phrase "to be good and true is the first lesson we are taught in Masonry." The Fellowcraft degree has an abundance of lessons related to "public victories." It is in the Fellowcraft degree that we receive the charge that "As you increase in knowledge, you will improve in social intercourse." The Fellowcraft charge tells us to "judge with candor, admonish with friendship, and reprehend with justice." How do these Masonic lessons fit with Covey's advice for building and maintaining relationships?

Habit 4 is Think Win/Win

Covey gives a diagram of three triangles with the word "character" in the first, "relationships" in the second, and "agreements" in the third. How do these three triangles compare to the Masonic progression of the lessons from Entered Apprentice, to Fellowcraft, to Master Mason? Can you find specific phrases in the ritual to support your conclusion?

Covey gives five elements for Win/Win: desired results, guidelines to accomplish results, resources, accountability, and consequences. Can you find a parallel between these five elements and the lessons in the Master Mason ritual?

For Application Suggestion # 6, can you find examples in the ritual where

an agreement was made for a Win/Win "even in hard situations?"

In addition to the Master Mason degree, you may want to consider the Royal Master degree, Select Master degree, and Royal Arch degree. If you consider those degrees, how does contingency planning play an important role in finding Win/Win solutions for what appear to be Win/Lose situations?

Habit 5 is "Seek First to Understand, Then to Be Understood"

In the Entered Apprentice degree, the charge states "at your leisure hours, that you may improve in Masonic knowledge, you are to converse with well-informed brethren, who will always be as ready to give as you will be to receive instruction." Covey gives several illustrations of the importance of communication. The Entered Apprentice Charge reinforces that the ability to understand Freemasonry comes from a willingness to listen. If the Entered Apprentice is not willing to receive instruction, no one can give it to him. This is also true for leadership. As leaders, we need to know those we are leading so that, as the Master Mason lecture says, "these were all so classed and arranged by the wisdom of King Solomon that neither envy, discord, nor confusion was suffered to interrupt that universal peace and tranquility..." King Solomon's wisdom was founded in his ability to listen to the case and see into the character of those presenting it to him.

Covey returns to the "inside-out" approach and circle of influence which we compared to the point within the circle. Covey focuses on one on one communication. Where can you find this in Ma-

sonic ritual in the Fellowcraft and Master Mason degrees?

Covey does not address the value of communication of threes. What does Freemasonry tell us about the value of three in communication? You may want to refer to the Master Mason, Royal Arch, Royal Master, and Select Master degrees.

Covey emphasizes the importance of trust and agreements for public success. He does not address agreements between parties of three. What are some examples of the value of agreements between parties of three or more in federal government? What are some examples in establishing organizational and business internal controls? What are some examples in contract law?

For extra reading, see Thomas Hobbes Leviathan regarding "the natural condition of mankind."

Habit 6 is to "Synergize"

Covey emphasizes the importance of valuing diversity. Freemasonry presents this in the Entered Apprentice Lecture explanation of Brotherly Love as a tenet of our order. "By the exercise of brotherly love we are taught to regard the whole human species as one family... On this principle, Masonry unites men of every country, sect, and opinion and conciliates friendship among those who might otherwise have remained at a perpetual distance." Synergy is the ability to take a group of people from various backgrounds with a variety of abilities and arrange them in such a way that the result is "the whole is greater than the sum of its parts." Freemasonry uses King

Solomon's Temple as a metaphor for synergy (can you find it in the ritual?), and we can again look at the passage "these were all so classed and arranged by the wisdom of King Solomon..."

Covey also brings us back to the importance of trust when combined with cooperation to accomplish a Win/Win result. No wonder that "to be good and true is the first lesson we are taught in Masonry!" Proceeding through the York Rite degrees, from Entered Apprentice to the Order of the Temple and especially the Order of the Red Cross, we are repeatedly reminded that truth is the foundation of virtue and necessary to accomplish all things.

Covey covers negative synergy by talking about finding a middle way. He then gives an example of a husband and wife debating differences, with the man using his left brain for details and specifics and the wife using her right brain for the relationship between the parts, and they cannot agree. Covey uses this to lead into valuing differences.

How does valuing differences appear in Masonic ritual?

- In the *Holy Bible* 1 Kings 5:1-6, what are some of the differences between King Solomon and Hiram King of Tyre?
- 1 Kings 7:13-14, King Solomon obtains a worker in brass who is of the Tribe of Naphtali and his father was a man of Tyre. How does this Hiram represent synergy?

For Scottish Rite Masons, how does the 6th degree of Confidential Secretary exemplify synergy and obtaining Win/Win results instead of Win/Lose results?

Habit 7 is “Sharpen the Saw: Principles of Balanced Self-Renewal”

This last habit I find to be covered in greater depth in the higher degrees of the York Rite and Scottish Rite. The first three degrees cover an iteration of the process and allude to the fact that there is more to learn and more to do. The Master Mason degree appears to end for those that do not proceed through one of the Rites and at least receive the Royal Arch Degree (in either York Rite or the 13th degree of Scottish Rite). Many Freemasons do not advance into the Rites, and those that do may not take time to study, meditate, understand, and put into practice the lessons of the ritual. While we are reading Covey’s *The 7 Habits of Highly Effective People* to develop Masonic leaders, it is of note that Masonic leadership is explicitly stated in Masonic ritual and the Ancient Landmarks that “trust” in the value of the ritual, that trust that “never were more excellent rules and useful maxims laid down than are inculcated in the several Masonic lectures” is not strong enough to develop the leadership we want. If we recite the ritual and do not practice it, if what we say and what we do are two different things, we lose that trust that is vital to our success. Stephen Covey says it. Masonic ritual says it. “Recommend Masonry to the world by the rectitude of your conduct. To this end, make yourselves intimately acquainted with all its principles and obligations and practice in your lives all its duties and requirements.” (Masons)

In speaking of “Scripting Others,” Covey appeals to the Masonic desire for every Entered Apprentice when we pray “Vouchsafe Thine aid, Almighty Father of knight templar

the Universe, to this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us! Endue him with a competency of Thy divine wisdom, that by the secrets of our art he may be better enabled to display the beauties of holiness to the honor of Thy holy name! Amen. So mote it be.” (Masons) Covey makes a special reference to Man of La Mancha. “But this poet knight sees something else in her, something beautiful and lovely. He also sees her virtue, and he affirms it, over and over again. He gives her a new name—Dulcinea—a new name associated with a new paradigm.” (Covey) This section should have special significance for the York Rite Mason considering the Mark Master degree.



In Masonic Ritual, “Sharpen the Saw” is taught in the Royal Arch degree and the Cryptic degrees and covered at length in the 32nd degree of the Scottish Rite in a review of all of the preceding Scottish Rite degrees.

You have now been given some relationships between the lessons in Stephen Covey’s *The 7 Habits of Highly Effective People* and the Masonic lessons you may

have, or will, receive. As you read Covey, I hope that you read it as a Freemason and that where you find the *7 Habits* to be good and true, you hold fast to it; and that where you find the *7 Habits* to come up short, you will refer back to the *Holy Bible* as well as to your Masonic obligations, ritual, and lectures and find what will help you hear the voice of God and your fellow-man, the wisdom to know what to do, to draw designs on your trestle-board, to “so class and arrange your workers” to be in harmony and accomplish the purpose set before you.

I encourage you take the York Rite

Emerging Leaders program whether you take an officer position or remain a craftsman in the quarries.

<http://www.yorkritela.org/elb.pdf>

In closing: True leaders are wherever they need to be, the first or the last, willing to undertake any portion of the work, however humble it might be.

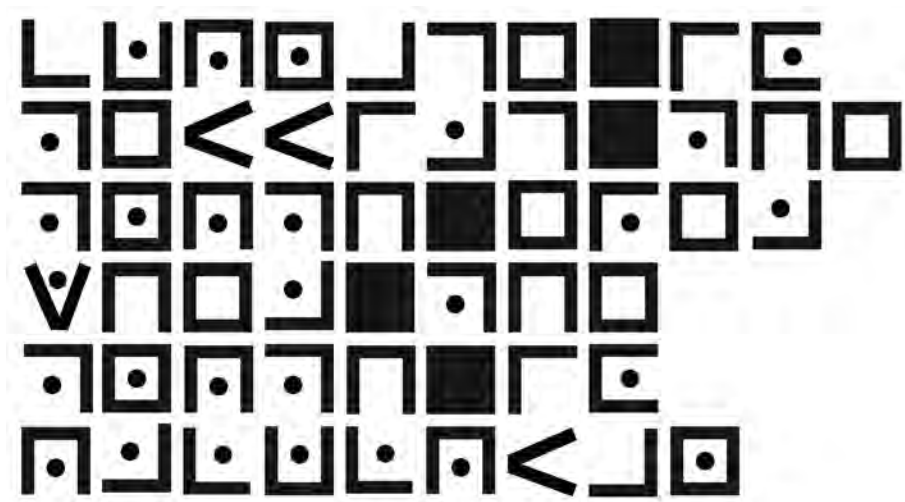
Sir Knight Michael Feld is past commander of Huntsville Commandery 7 in Alabama. He can be reached at mfeld2009@gmail.com.

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The Battle Of Lepanto

A Decisive Victory for Crusading Knights,
and the Church Apse Mural Marking Christianity's Survival

By

Sir Knight James A. Marples

Most modern Knights Templar are aware of the Battle of Lepanto, but a great many are not aware of the specifics of how crucial that Crusader victory was. It was a naval engagement that occurred on October 7, 1571, when a fleet of the Holy League, led by the Venetian Republic and the Spanish Empire, inflicted a major defeat on the Ottoman Empire in the Gulf of Patras.

Ottoman forces were sailing westward from their naval station in Lepanto when they were met, head-on, by the

fleet of the Holy League sailing east from Messina, Sicily. The Holy League was a coalition of European maritime states arranged by Pope Pius V and led by John of Austria. The League was largely financed by King Philip II of Spain, and the Venetian Republic was the main contributor of ships. It is highly interesting that this Christian coalition of the Holy League was promoted by Pope Pius V to rescue the Venetian colony of Famagusta on the island of Cyprus, which was overthrown by the Turks in 1571.

In the history of naval warfare, the



An example of a Trireme Warship, one of the last of its kind
to use oars.

Battle of Lepanto marks the last major engagement in the Western world of a battle fought almost entirely by rowing vessels, namely the galleys which were the direct descents of the ancient trireme warships. For a long time, I didn't know what a "trireme warship" was. It derives its name from three rows of oars, manned with one man per oar. If anyone has seen paintings of the old fashioned warships with tall, billowy sails, and propelled by oar-power (human power), chances are that it was a trireme warship.

The victory of the Holy League in the Battle of Lepanto was of great importance to both the history of Europe and the Ottoman empire. Although the Ot-

tomans fought wars with Christians for over a century longer, this battle was the first to really start to repel Muslim incursion into Europe, often compared to another battle, the Battle of Salamis, both for tactical parallels and for "defense of the Christian religion" against imperial expansion into Europe by Islamic aggressors. Furthermore, at a time when Europe itself had internal struggles of The Reformation, leaders of various Christian factions came together in unity, as one. This show of unity led to victory.

This victory was often depicted by scenes of jubilation. One piece of artwork, located within a Church in the island-nation of Malta, commemorates events surrounding the battle.



Above: Painting of Battle of Lepanto. (Encyclopedia Britannica)



Painting by Giuseppe Cali (1846-1930): Restored Apse Painting of the Dominican Pope Pius V beseeching intercession for victory in The Battle of Lepanto. Painting located in the transept chapel of The Church of St. Dominic in Valletta, Malta.

The desire for Heavenly intervention was so strong that prayers at the crowning of the Blessed Virgin Mary were meant to intercede for victory in that crucial battle.

Of special importance to us, as Knights Templar, was that Pietro Guistiniana, Prior of Messina, commanded the Capitana, the flagship of the Knights of Malta. He fought hard and ferociously. In the book, *The Knights of Malta*, author H. J. A. Sire writes that when a Knight of Malta galley was retaken by the order, it was found to "contain alive only two Knights, senseless from their wounds, and the order's General, Pietro Giustiniani, with five arrows in his body, along with two knife cuts to his torso, while around them lay those of 300 Turks who had been killed in seizing the vessel." Furthermore, the very objective of The Battle of Lepanto was to preserve Christian possessions (mainly Venetian possessions) on the island of Cyprus,

which included the Twin Churches of the Templars and Hospitallers at the town of Famagusta, Cyprus. For some peculiar reason, Cyprus seems to have been a major crossroads of the development and expansion of Christianity in Medieval times.

Sadly, with the death of Pius V, on May 1, 1572, the alliance began to unravel. By 1573, members of The Holy League failed to sail together anymore. The Holy League was formally disbanded with a peace treaty on March 7, 1573.

It is somewhat ironic that the commanders of two different sides had noteworthy sayings. The Ottoman commander, Muezzinzade Ali Pasha, supposedly is said to have told his Christian galley slaves, "If I win the battle, I promise you, your liberty. If the day is yours, then God has given it to you."

By distinct contrast and irony, John of Austria, tersely and almost in a threatening way, warned his own crew, "There is



Muezzinzade Ali Pasha

no paradise for cowards.”

Muezzinzade Ali Pasha was an unusual man. He was reportedly a very ascetic Sufi, wearing only coarse woolen clothes and paying many visits to the tombs of the saints in the City of the Dead necropolis in Cairo, Egypt.

The scholar H. J. A. Sire notes that “pilgrimages were an important part of medieval Christian spirituality, and one of the most popular destinations for pilgrims was the site of the Church of the Holy Sepulchre in Jerusalem.” Even after the Arabs seized Jerusalem, Christian pilgrimages to the Holy City continued. Sire mentions the ancient Knights Templar protecting merchants “who obtained some land in the Christian Quarter, adjacent to the Church of the Holy Sepulchre, to establish monasteries to provide shelter for the pilgrims.”

The noted Masonic scholar, Sir Knight and Dr. Albert G. Mackey, M.D., K.T., and 33^o, quoted Dr. Frederic Hibbert Westmacott, a member of Centurian Lodge 2322 and later the premier

Volunteer Lodge of Manchester, England, who in a course of lectures before the Royal Academy remarked that “in addition to assuring Christianity’s survival by the victory of crusading Knights at the Battle of Lepanto; the two principal causes which tended to assist the restoration of literature and the arts in Europe were Freemasonry and the Crusades.” From that point to our modern age, the connection between the actions of the Crusades and the evolution of Freemasonry as a brotherhood of man under the fatherhood of God has been strong and consistent. Various pivotal points of Crusader history have been incorporated within the rituals of several of the degrees of various Masonic rites and orders.

The Battle of Lepanto was (and remains) an integral part of our Christian heritage. Without the victory secured there, our entire Western Civilization would undoubtedly look much different than it does today. In many ways, a point could be made that Christianity’s centuries-old foothold in Europe (and consequently in the United States) was due to the heroism exhibited by those brave Knights who, although they were Knights of Malta, fought to preserve what their brother Knights Templar had secured only a few centuries earlier, when the two chivalric orders worked side-by-side and hand-in-hand, especially at Cyprus.

Sir Knight James Marples is a life member of Mt. Olivet Commandery 12 in Wichita, Kansas, and currently resides in Texas. He can be contacted at rosehillks@yahoo.com or 1300 Greenbriar Drive, Longview, TX 75604.

Sources, Recommended Readings, and Exhibits

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webpage: <http://www.cypnet.co.uk/ncyprus/city/famagusta/ch-twins.htm>

Confrontation at Lepanto by T.C.F. Hopkins.

Sir Knights,

The *Knight Templar* magazine strives to publish articles of interest to our Knights about the history, symbolism, and philosophy of Templary, Christianity, and Freemasonry. If you have presented a paper at some Masonic meeting that might be of interest to our readers, we urge you to submit it to the editor for consideration. Although we don't publish everything submitted to us, we find that some of our most interesting articles come from our readers.

Articles should be submitted in Microsoft Word or plain text format to ktmagazine@comcast.net. Please check your grammar, punctuation, and spelling before you submit an article. If images are to be used in the article, please attach them as .jpg files in addition to embedding them in the text. Images downloaded from the internet are generally too low in resolution to be used in the magazine. There are about 350 words per page without images, so a good article length would be 350-3500 words. Exceptionally good articles of greater length will be considered and serialized if published.

Once articles are submitted to the editor, they are reviewed by our Editorial Review Board to see if they should be included in the magazine. Please allow time for this process after you submit an article.

I am looking forward to receiving some great articles from you!


The Editor



Knights at the Bookshelf

By
Sir Knight Michael F. Feld

Solomon's Memory Palace: A Freemason's Guide to the Ancient Art of Memoria Verborum. Bob Lingerfelt. Motey Publishing. Omaha, Nebraska. ISBN- 9781977094681.

 *Solomon's Memory Palace: A Freemason's Guide to the Ancient Art of Memoria Verborum* by Bob W. Lingerfelt caught my attention, because I had recently written an article for *Ad Lucem* about Freemasonry and the art of memory. A brief summary of how I arrived at this book:

1. A study of Masonic ritual and the arrival of the conclusion that out of the seven liberal arts and sciences I needed a better study of rhetoric
2. A quick Google search on rhetoric that led me to *Rhetorica: Ad Herennium* by Cicero
3. A reading of Frances Yates Giordano Bruno and the *Hermetic Tradition*
4. A reading of *The Medieval Craft of Memory* edited by Mary Carruthers and Jan M. Ziolkowski

Lingerfelt's book is an excellent beginners guide. Lingerfelt does a good job of keeping it simple. This book explains why memory work is integral to Freemasonry as an art and what its origins are. As Freemasonry continues to adapt in the modern world, it is important that in the midst of change we do not throw some vital piece of work among the rubbish. Just because we do not recognize the value of memory work does not mean that doing away with it for the sake of change is prudent. It may be that memory work is what bonds Freemasons together, for example, remembering our obligations.

Lingerfelt's book struck me that he had done much of the same reading with similar conclusions. Lingerfelt references Cicero's *Rhetoric: Ad Herennium* and Yates as well as providing references to the *Schaw Statutes of 1600* regarding the requirement for Masons to "be capable of the art of memory."

At the same time, he provides good direction for students of the art of memory who want a deeper history and more detailed instructions on the art of memory. He gives the Latin and translates it to modern English. He is aware that his au-

dience consists primarily of Freemasons and that some enjoy the classical while some want the practical. This book meets the needs of both.

Lingerfelt gives directions and illustrations for building a memory palace. He explains the criticism that the art of memory has received over the centuries and overcomes these objections by demonstrating its practical applications. Most importantly, he emphasizes that the art of memory is an art and that each practitioner will develop a unique method and style by using what is useful to him and casting away that which does not work for him.

There is one change I would recommend for the reader that becomes a practitioner of the art of memory using Lingerfelt's book. Where Lingerfelt gives illustrations of how he used his own home as a mental image to build his memory palace, I propose using your Lodge.

"Freemasonry is not only the most ancient, but the most moral science known to man; every character, emblem, and figure depicted in a Lodge has a moral and useful meaning and forcibly inculcates the practice of virtue."

A Lodge will generally be laid out and contain symbols, furniture, and fixtures that make up 90% or more of what is contained in a Masonic lecture. The ceremonies and dramas of Masonic ritual create mental images, auditory impressions, and tactile impacts that can all be used in building a memory palace for your *Memoria Verborum* (word for word memory).

Finally, Lingerfelt gives a specific process (and some options for the process) to create a regimen for practicing the art of memory. If your goal is to improve in Masonic knowledge and Freemasonry in general, this book is a useful addition to your own Masonic education, and when you are done with it, it makes an excellent gift for your first student.



Solomon's Memory Palace

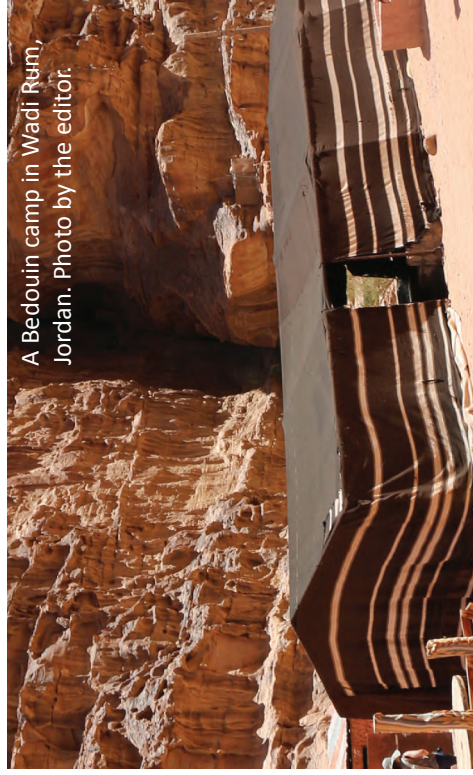
A Freemason's Guide to the
Ancient Art of
Memoria Verborum

B.W. Lingerfelt

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Knight Templar
5909 West Loop South, Suite 495
Bellaire, TX 77401-2402

“And the boys grew, and
Easu was a cunning
hunter, and Jacob was
a plain man, dwelling in
tents.”
Genesis 25:27



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